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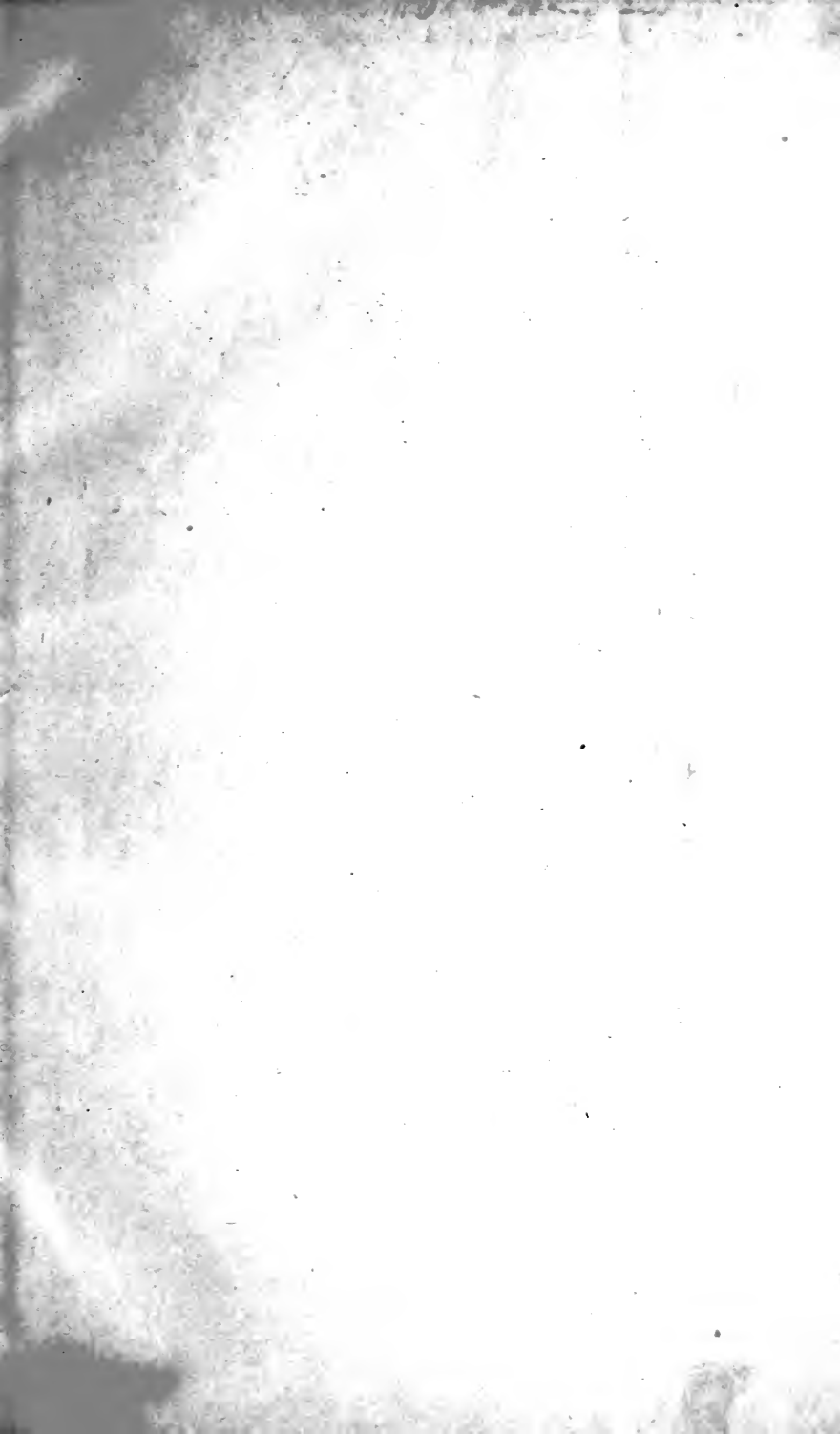


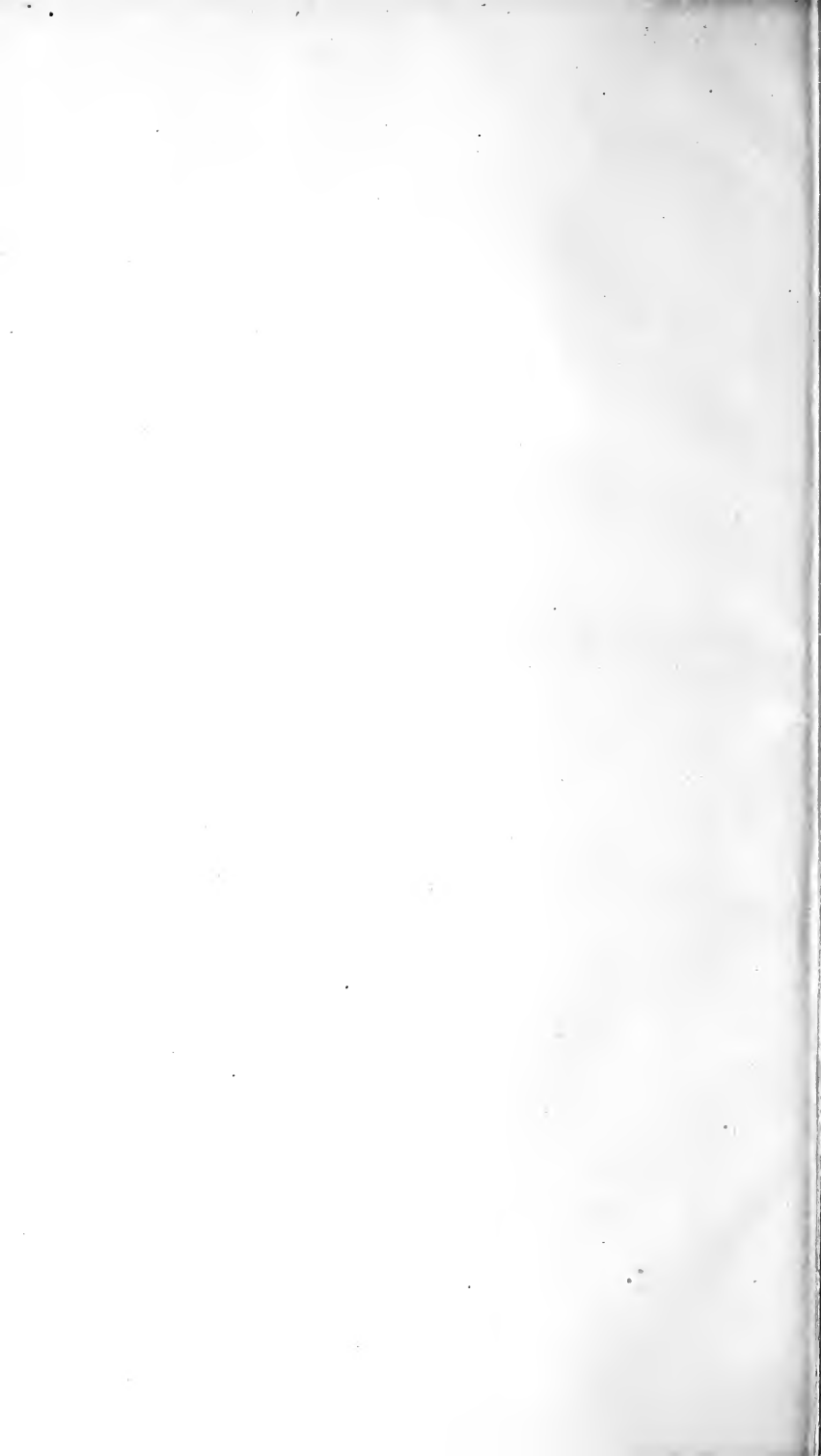
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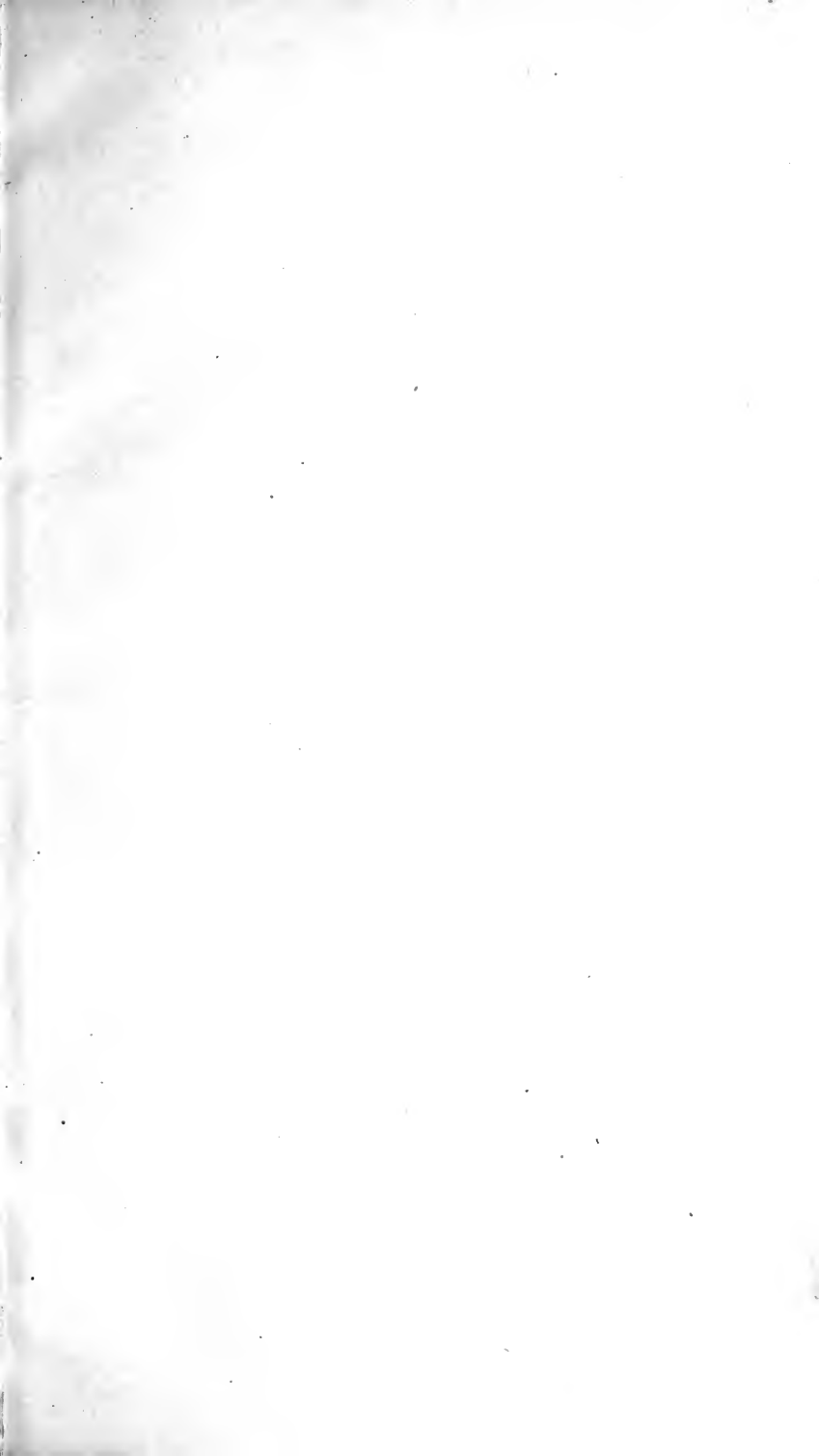
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UNITED STATES OF AMERICA.







THE BOARD OF DIRECTORS

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SECOND ANNUAL REPORT

OF THE

Auxiliary Foreign Missionary Society

OF

HILLSBOROUGH SOUTH, IN NEW-HAMPSHIRE,

AT THE ANNUAL MEETING AT HOLLIS,

OCTOBER 17, 1826.



THE Executive Committee would congratulate the friends of Missions on this Anniversary. Our meeting is of the noblest kind. It is to advance a Kingdom, which is not of this world, but of celestial origin, and of the most glorious destination. Its subjects live in all ages, from Adam to the end of time, and will reign in eternal glory, when this world, with all its riches and grandeur, shall be no more. This Kingdom shall stand forever: and it will embrace such a multitude of our fallen race as no man can number. To aid in bringing some of them into the Kingdom, is the noble object of this Society and the Associations which it includes. Every member, every contributor, bears a part in the accomplishment of the greatest work known by man. In what other work are the Three who bear record in Heaven, the Father, the Word, and the Holy Ghost, so engaged? Here is the result of their eternal counsels, and the great object of their joint operation through the ages of time. On their part, it has required the greatest sacrifice, which can possibly be made; and it will issue in their highest glory forever.

How cheerfully may the Ministers of the Gospel, in his Society, visit in turn the Associations, and earnestly beseech them, in love to the Redeemer, and for the prosperity of his Kingdom, to abound in their free-will offerings. May they not esteem this a very pleasant service? It must be so, when Christ is to

them precious, and his love warms their hearts. Will not every Executive Officer find similar satisfaction, in proportion to the warmth of his love to Immanuel, and to souls ready to perish? And what a privilege must the Collectors esteem it, to solicit subscriptions for such an object? Who can be weary of this good work? Who will not feel new zeal and growing delight in it, as he is more sensible of the worth of the soul, and of the infinite value of Christ's salvation? And will not every officer and member of our Association encourage the design, and aid the Collectors? What increasing numbers may thus be annually enlisted in Heaven's cause? Who can be unwilling to take a part in this blessed work?

The result of our efforts, as given by the Treasurer, is not so gratifying as we could wish. We regret that we have accomplished so little. But we would gratefully notice the liberality of our friends. May they in future abound therein, more and more. This they will do, by the grace of God: for he is able to make all grace abound towards them, that, having all-sufficiency in all things, they may abound in every good work. The Lord loves a cheerful giver; and will grant him wherewith to sow bountifully. The liberal soul shall be made fat. There is that scattereth, and yet increaseth. Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine. Who has given these promises? Can he not, will he not, fulfil them?

It should be deeply deplored, that we so reluctantly seek our highest good. What is so sure as the bank of Heaven? Where can we have so high interest for our money, as there, if deposited in faith and love? It is a hundred fold in this world, and, in that to come, an exceeding and eternal weight of glory. Why are we so slow to put this truth in practice, to the extent of our ability? Why so unwilling to come with our offerings to the Lord? Have we found him unfaith-

ful? Is there danger in trusting him? No reason of this kind can we give. But we love to keep, what we have, in our own hands. We wish to have it under our eye. To cast our bread upon the waters, is contrary to natural feelings. What we esteem a wiser course, we prefer: and so we overlook the heavenly exhortation—Trust in the Lord with all thine heart, and lean not to thine own understanding—Cast thy bread upon the waters; for thou shalt find it after many days—Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon earth—The good man that sheweth favor and lendeth, shall not be moved forever; he shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord: the Lord is his portion and great reward.

Can nothing more effectual be done to promote the object of this Society? Something must be done. We must not suffer the cause of Missions to languish. The work must go forward. Our part must be done. We must bring ourselves and others more vigorously to the work.

Let us then view the heathen with more attention and feeling. Look at their number; consider their ignorance of the true God and the only Saviour; their superstition and idolatry, their crimes, their obscene and bloody rites, their hardened cruelty to the nearest relatives, and even their own offspring; and realize the eternal destruction which awaits them, without the knowledge of Christ and his salvation! Can these things be considered and felt, and nothing be done to save millions, perishing in their sins?

Let us excite deeper interest in Missions. This can be done, not only in ourselves, but also in a circle which shall constantly enlarge. The wants and miseries of the heathen we can feel as our own, by exchanging our condition for theirs, and applying the golden rule—Whatsoever ye would that men should do to you, do ye even so to them. Can we feel a spirit of compassion for the heathen, and not diffuse this

spirit? Will not our children and neighbors feel it, and excite it in others? What a wide and augmented impulse may thus be given to the cause! O that such a glowing zeal in Missions might here to-day be enkindled and spread from heart to heart, as shall produce most abundant fruits!

Let a higher estimate be formed of the end to be gained. This is the conversion of the world to Christ. He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. As King of Zion, he shall reign throughout the earth. All nations shall serve him. In him, they shall be blessed. O what a glorious object of benevolent pursuit! No Alexander or Cæsar ever had the like to achieve. They did nothing to be compared with the eternal salvation of one soul. Who cannot infinitely exceed them in deeds of immortal renown? first, by being instrumental of saving one soul; and then of another; and so on, while he lives. These renewed souls may be the instruments of saving still more. So the work of saving mercy may spread and prevail, until the parts shall meet, and the world be redeemed. Who will not embark, in this enterprise of love and mercy, with all his heart, and his treasure?

Let our faith be increased. What so chills our souls, and palsies our hands, as unbelief? This excluded the wandering Israelites from the promised land. By faith, they could have taken speedy and sure possession.-- Faith is requisite in the present instance. It is a work of faith, as well as labour of love, which we have to perform. By faith in the word of God, we shall press onward in the cause. Mountains will sink; valleys will rise; and the rough places be made plain. No lion will be in the way. Faith makes us strong in the Lord, and in the power of his might. It inspires and pours forth fervent, effectual prayer. Such prayer is answered. The silver and the gold are liberally given for the Lord's spiritual temple. Means are faithfully

used. The word is preached in demonstration of the Spirit, and in power. The Spirit is poured upon all flesh; and the redeemed of the Lord inherit the whole earth. Believe in the Lord your God; so shall ye prosper.

Let our eternal interest in the Kingdom of Christ invigorate our efforts. Blessed are the poor in spirit; for their's is the kingdom of heaven. This kingdom is the everlasting inheritance of every one who loves Zion, and seeks her prosperity. How will the faithful servants of Christ rejoice to hear him say, Come, ye blessed of my Father, inherit the kingdom prepared for you. But our reward, our enjoyment of this kingdom, will be according to our work of faith, and labor of love, and patience of hope. Even a cup of cold water, given in love to Christ, receives a rich reward. What motives we have to abound in deeds of kindness, for his name's sake! How great will be our everlasting joy in the good of God's chosen, in the blessedness of those whom we have helped to Heaven! The joy will be mutual, uninterrupted, and forever increasing. Let our cheerful liberality insure it very richly to ourselves, and to many now perishing in ignorance of Christ and his abounding grace.—The grace of the Lord Jesus Christ be with us.



Treasurer's Report.

Edmund Parker, Esq. the Treasurer, has received of Associations, and paid to the American Board, for the past year, the following sums—viz.

Amherst—	Gentlemen's Association,	\$	59	13
	Ladies' do.	—	58	85
Bedford—	Gentlemen's do.	—	32	16
	Ladies' do.	—	35	20
Brookline—	Gentlemen's do.	—	12	00
Hollis—	Gentlemen's do.	—	71	84
	Ladies' do.	—	28	42

	A friend,	-	-	-	4 00
Mason---	Gentlemen's Association,	-	-	-	31 23
	Ladies' do.	-	-	-	15 81
Merrimack---	Gentlemen's do.	-	-	-	12 45
	Ladies' do.	-	-	-	16 80
	A friend,	-	-	-	0 50
Milford---	Ladies' do.	-	-	-	20 4
New-Ipswich---	Gentlemen's do.	-	-	-	35 00
	Ladies' do.	-	-	-	58 35
	A widow,	-	-	-	2 00
Pelham---	Gentlemen's do.	-	-	-	41 95
	Ladies' do.	-	-	-	37 26
Temple---	Gentlemen's do.	-	-	-	12 50
	Ladies' do.	-	-	-	20 68
Wilton---	Gentlemen's do.	-	-	-	14 71
	Ladies' do.	-	-	-	19 82
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Letter from the Rev. Gordon Hall, in behalf of the Bombay Mission.

[From the *Missionary Herald*, for October, 1826.]

The following letter was composed by Mr. Hall several weeks before his death, [which took place at Dhoortee-Dappaar, on the 20th of March, 1826,] and was printed at the mission press, [in Bombay] with a view to sending it to a variety of friends and acquaintance, and others, in this country. It came with the intelligence of his decease; and, both from respect to the memory of the writer, and on account of the inherent value of the composition, we publish it almost entire—two or three paragraphs only, being omitted, as not essential to the argument and the appeal.

My dear Christian Friend—

Your love to your Redeemer, your compassion for a lost world, and your bowels of mercy for your dying, perishing fellow-men, often move you to call out, "Watchman, what of the night?" A dark, a long, a gloomy, a woeful night has settled upon our guilty race. It envelopes all. Its issues are too expanded, too tremendous, to be comprehended by finite intellect. But glory be to God in the highest, and forever, that the darkness of man's fall was rapidly succeeded by the light of his recovery. From the hour the first beams of that light revealed to man the redeeming love of God, in

the garden of Eden, how has every succeeding ray that has fallen upon this dark earth, cheered the heart of Christian benevolence, while every intervening cloud, obscuring the prospects of love and mercy among men, has tried and grieved the people of God.

To the far distant heralds of Zion our hearts seem often to call, "Watchmen, what of the night?" Sometimes the reply is, "Zion travaileth and bringeth forth children; the Lord hath done great things for us, whereof we are glad. The word has been preached, prayer has been made, the Spirit has been given, sinners have been converted." We hear the glád tidings. Our hearts leap for joy. We thank God, and take courage.

We turn again, and in other directions ask, "Watchmen, what of the night?" Their mourning hearts heave the heavy sigh; and the bitter lamentation breaks upon our ear, "The night is prolonged; the blackness of darkness still gathers upon it. The people see no light. They continue sitting in the region and shadow of death. They stumble upon the dark mountains. Their feet go down to death: their steps take hold on hell. The Son of Righteousness does not arise to shed his vivifying light upon them. The Lord delayeth his coming to save them. The beautiful feet of those upon the mountains, who bring good tidings, who publish salvation, do not come here." Heavy tidings. Who will not mourn? And is such the mournful condition of three-fourths of our race? Ah! it is; it is. And do the blood-redêemed followers of Jesus, who received his farewell charge, "Go ye into all the world and preach the Gospel to every creature," know that such is the mournful condition of three-fourths of their kindred race? Ah! this they know full well! Think of this, and weep, O my soul, and be in bitterness. Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for my beloved fellow creatures, thus left to grope in darkness, and perish without hope; and for the churches too, who look on, and behold this tremendous ruin of immortal souls, sweeping over a long succession of generations, and yet make no more effort to stay its awful progress!

Beloved in the Lord, do you, from Zion's most favored mount, turn a pitying, waiting, longing eye to this dark hemisphere, and ask, "Watchman, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient outwork, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post, and ready to give a true report.

I will send you tidings. In some respects, they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighborhood, much that is cheering greets the eye. Then from Cape Comorin through the whole range of the sea coast from Cochín, Goa, Bômbay, Surat, Cambay, Bussora, Mocha, and by Mosambique, including Madagascar, Mauritius, and other Islands, to the Cape of Good Hope, there was not one Protestant Missionary; if we ex-

cept a native missionary who was, for a short time; partially established at Surat.

But about three months ago, delegates from five missions met in the Bombay Mission Chapel, and formed a Missionary "Union to promote Christian fellowship, and to consult on the best means of advancing the Kingdom of Christ in this country."

The individual missionary who constituted one of these missions, has since gone to England not to return, and therefore, for the present, that mission is extinct. To the other four, belong nine missionaries, and two European assistant missionaries. These missions have two common printing establishments, and one lithographic press, consecrated to Christ as so many powerful engines for scattering abroad the light of life. These four missions have in operation about 60 schools, in which are more than 3,000 children, reading, or daily learning to read, the word of God, and receiving catechetical instruction. The missionaries, some or all of them, are every day preaching Christ and him crucified to the heathen. The Scriptures and Tracts are travelling abroad, and the Word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things: and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtilty of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practise a mortal mischief upon us, by so alluring and engrossing the mind with the little that is done or doing, as to render it seemingly blind to the almost all that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country, and so teeming with immortal souls, but yet so destitute of the messengers of life.

From Bombay, we look down the coast for 70 miles, and we see two missionaries; and 14 miles farther on, we see two more. Looking in a more easterly direction, at the distance of about 300 miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about 1000 miles from us. Looking a little to the north of east, at the distance of 1300 miles, we see 10 or 12 missionaries in little more than as many miles in length on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a north-east direction, through the Chinese empire and Tartary, to Kamschaska, and thence down the north-western coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first missionaries we see in that direction are brethren Vail and Chapman among the Osages.

Again we look north, and, at a distance of 180 miles, we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia, to the pole, not a single missionary is to be seen. In a north-western direction, it is doubtful whether there is now one missionary between us and St. Petersburg. Westerly, the nearest is at Jerusalem, or Beyroot. South-west, the nearest is at Sierra Leone; and more to the south, the nearest may be among the Hottentots, or on Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamant heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement; one shewing the comparative surface, and the other the comparative population of the different sections of the earth—all presenting a black ground, except those spots where the Gospel is preached. And on a slip of white ground, I would have a note of reference to Mark xvi, 15, 16; and this I would have bound up in every Bible, so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and teachers of theology, to add to the note on their map, Romans x, 14, 15, and Isaiah vi, 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, print on his chart, in **GRAND CAPITALS**, preceded by, *Lord, what wilt thou have me to do?*

But I will take a more limited view. Here are the Mahrattas. They have been estimated at 12,000,000. To preach the Gospel to these 12,000,000 of heathen, there are now six missionaries, four from the Scottish Missionary Society, and two from our Society; that is, one missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school books, there is one small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

During those 12 years the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a missionary arriving here *now*, could, in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechise and give lectures—no chapel—no Scriptures and tracts to disperse. Now we have a chapel—more than 30 school-rooms—and the Scriptures and tracts for distribution—while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools—millions of people, calling for Scriptures, and tracts, and preaching—and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New-Haven, Albany, and Schenectady, calling for mis-

sionary establishments in them. If some of these places are not quite open for the reception of missionaries, others doubtless are, and all, we believe, will be by and by; while all are now open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed, and distributed! what number of children taught to read the word of God, and catechised! and what number of perishing sinners pointed to the Saviour's cross, in one year, if there were but a *supply of missionaries!** Is it not a grievous thing to witness such facilities for missionary action, lying comparatively neglected? Is not here a vast and fertile field broken up and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath, where much must be done before even that can be prepared for the seed?

Surely no one can understandingly answer the question, "*where is it best to send missionaries?*" without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shown to these 12,000,000 of heathen. Here I ground my plea. Let the facts speak. Twelve

* *The following facts, from the last report of our schools, show how extensively Christian knowledge might be diffused among a rising generation of Idolaters, were there only a supply of Missionaries and Funds; and if but the Spirit of God were given, in answer to prayer, to seal upon the youthful mind such Christian instructions, what would not soon be accomplished!—Our number of schools at present is 32. The number of children on the Teachers' lists is 1750. Of these, 75 are girls, and 133 are Jewish children.—During the past year, as nearly as we can calculate, 1,000 have left our schools, most of them having obtained what the Natives esteem a sufficiently good school education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that would put to shame a great majority of the common Bramhuns. And the fact is peculiarly gratifying, that, instead of having imbibed any prejudice against us, or our books, from the Christian instruction given in our schools, these very youth, and their relatives, wherever we meet with them in the country, are, of all others, the most forward to receive, and read, and BEG, the Christian Scriptures and Tracts. In not a few instances, fathers earnestly solicit them for their little sons.—During the year, about 786 children have committed to memory the Ten Commandments; and 376, a Catechism of 16 small pages: a much greater number have committed to memory parts of the same.—We continue to have numerous and urgent applications for additional schools; but shall be obliged to decline them, until we are furnished with larger funds, and more fellow labourers.*

millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your brethren, but are heathen,—that they are idolaters, and in ignorance of their Maker and their Redeemer; and that you can, if you will, send them the Gospel. Their untold miseries supplicate you to open your hands, and give them that salvation, which your Redeemer and your Judge has entrusted to you for them, and so long ago charged you to give them. You see also what are the facilities for now giving them that salvation you have so long held in trust for them, but so long withheld from them. What will you do? Will you spurn them from your feet, and command them to let you alone, and wait, as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in theology? Where are the tens of hundreds of blooming, pious, well educated youth, the professed followers of the Lamb? Is there none among you, who have a love, a sympathy, a compassion, for all these your long neglected, your dying, your perishing fellow men? O remember, there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith; being without works. O, it was not a dead love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world, and preach the Gospel to every creature," nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O contemplate on the cross, your bleeding Saviour tasting death for every man, and then survey the spiritual miseries and prospects of these millions of heathen souls dying in ignorance of that only name, by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's farewell charge; and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, by your works.

But I ask again, must these eminent facilities for diffusing among these millions the knowledge of salvation, still remain neglected at such a fearful rate? Before missionaries can leave America, come here, and acquire the language so as to be well able to prepare Christian books, and to preach, nearly three years must elapse. But should God send death among us for the next fifteen months, as he has in the past fifteen, the Board would not, at the expiration of those months, have a single missionary on the ground. In such a case, must the chapel and printing office be shut up, more than 30 schools dissolved, and our operations terminated? Or into whose hands shall all this property and establishment be transferred? Do not these peculiar circumstances call for peculiar efforts?

I will endeavor, as God shall enable me, to labor here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavor, as a watchman at my

post, faithfully to report what I see. Wo is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garments; so that I may stand acquitted before my Judge, both as to my personal labors among them, and as to my pleading with you on their behalf.

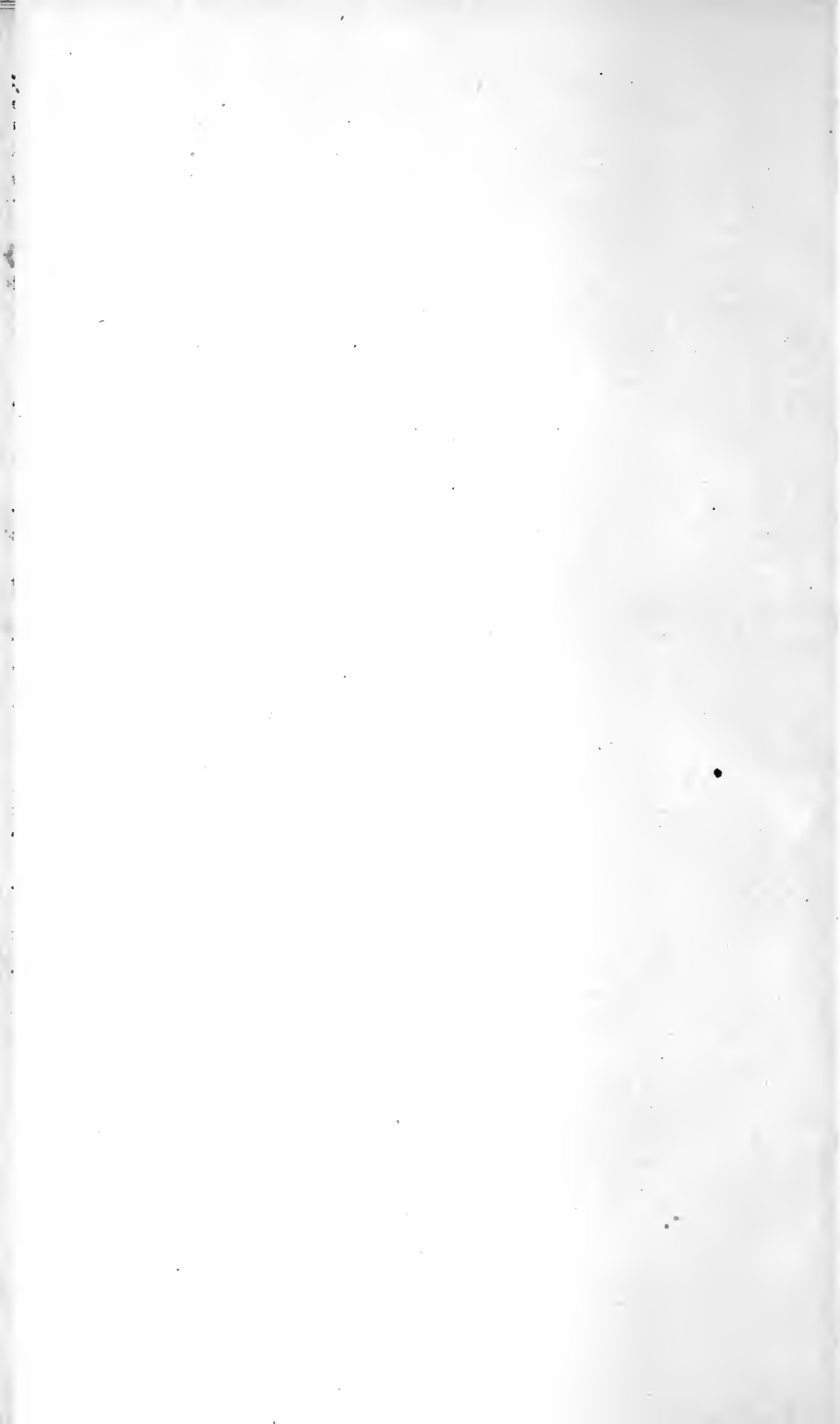
The remarks I have now made, are, in a great measure, applicable to other parts of India. And there is yet another very grievous view to be taken, which I can but barely mention. In little more than a year past, death, sickness, and other causes, have, so far as I can learn, laid aside nineteen missionaries in India, while but six or eight have, in the same time, come to India; and so far as I know (from missionary appearances, not from God's promises) there is a prospect of further diminution, rather than of augmentation. In view of these things, what will the English and American churches do? Is it not time for every missionary in India to cry aloud and spare not? Would you have your missionaries leave their work, and come home, to plead, in person, before you, the cause of the heathen? Do not tempt us to do so. Some have, in Providence, been called home, especially to England, and their pleas, in person, have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and, for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen speak, and plead, and prevail, without the aid of such disastrous expedients? Does this tell to the credit of those whom the Gospel makes wise to do good? O think of these things, every one, who has a mind that *can* think! O feel, every one that has a heart that *can* feel. O ye redeemed of the Lord, whom he has made kings and priests unto God, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, "Lord, what wilt thou have me to do?" And let his Spirit, and his truth, and your own conscience, give you the answer, which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow-servant in the Lord,

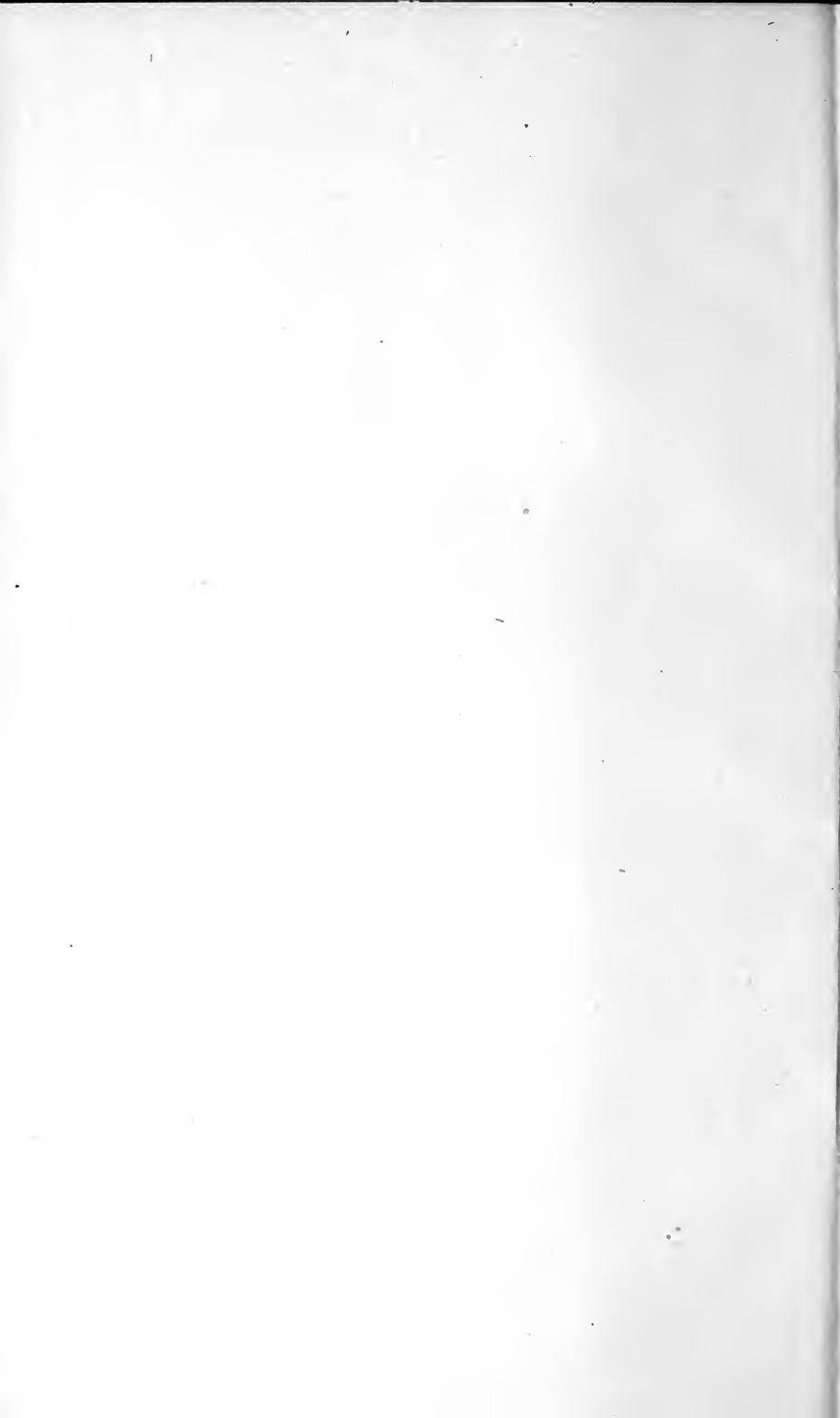
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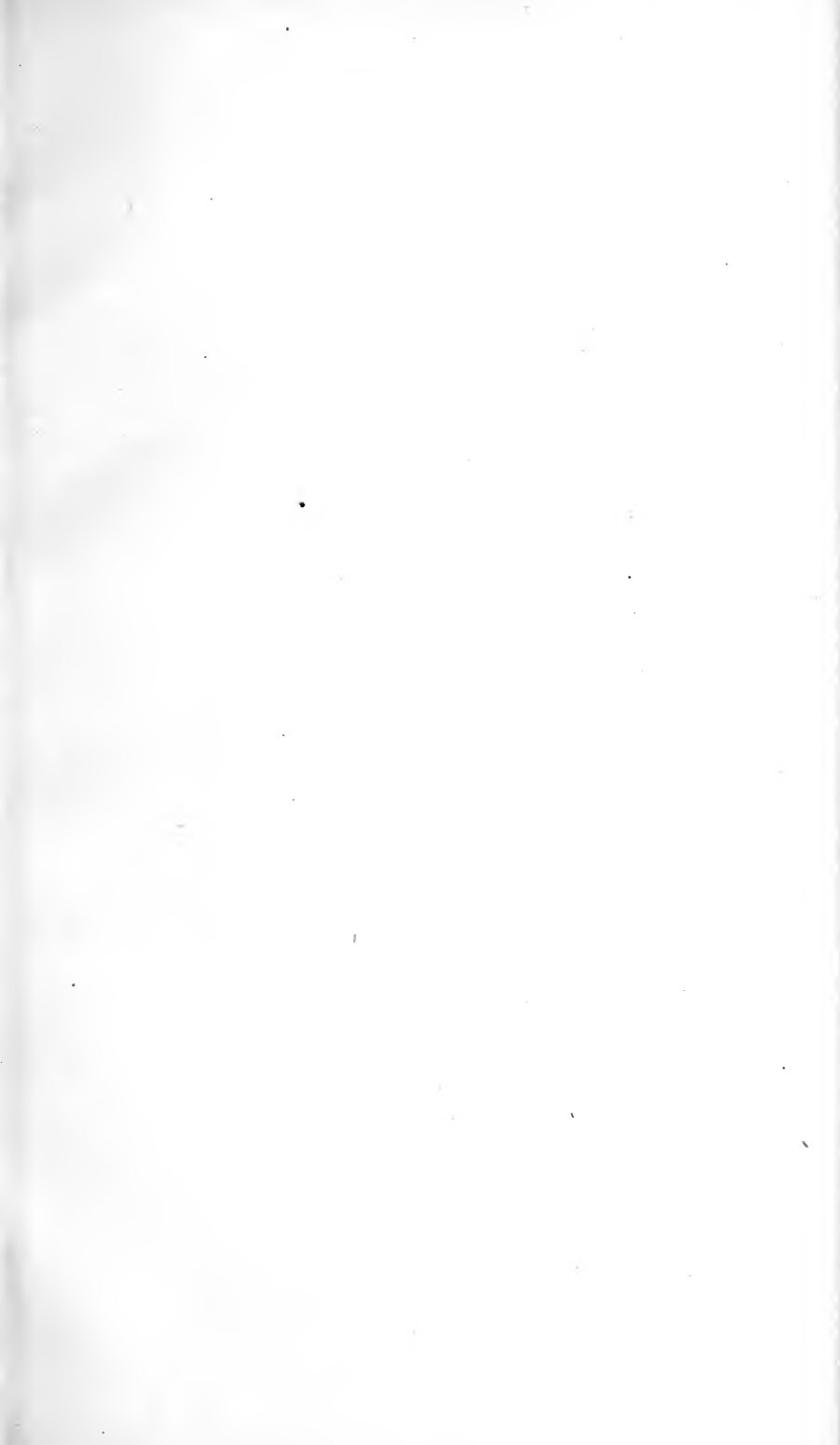
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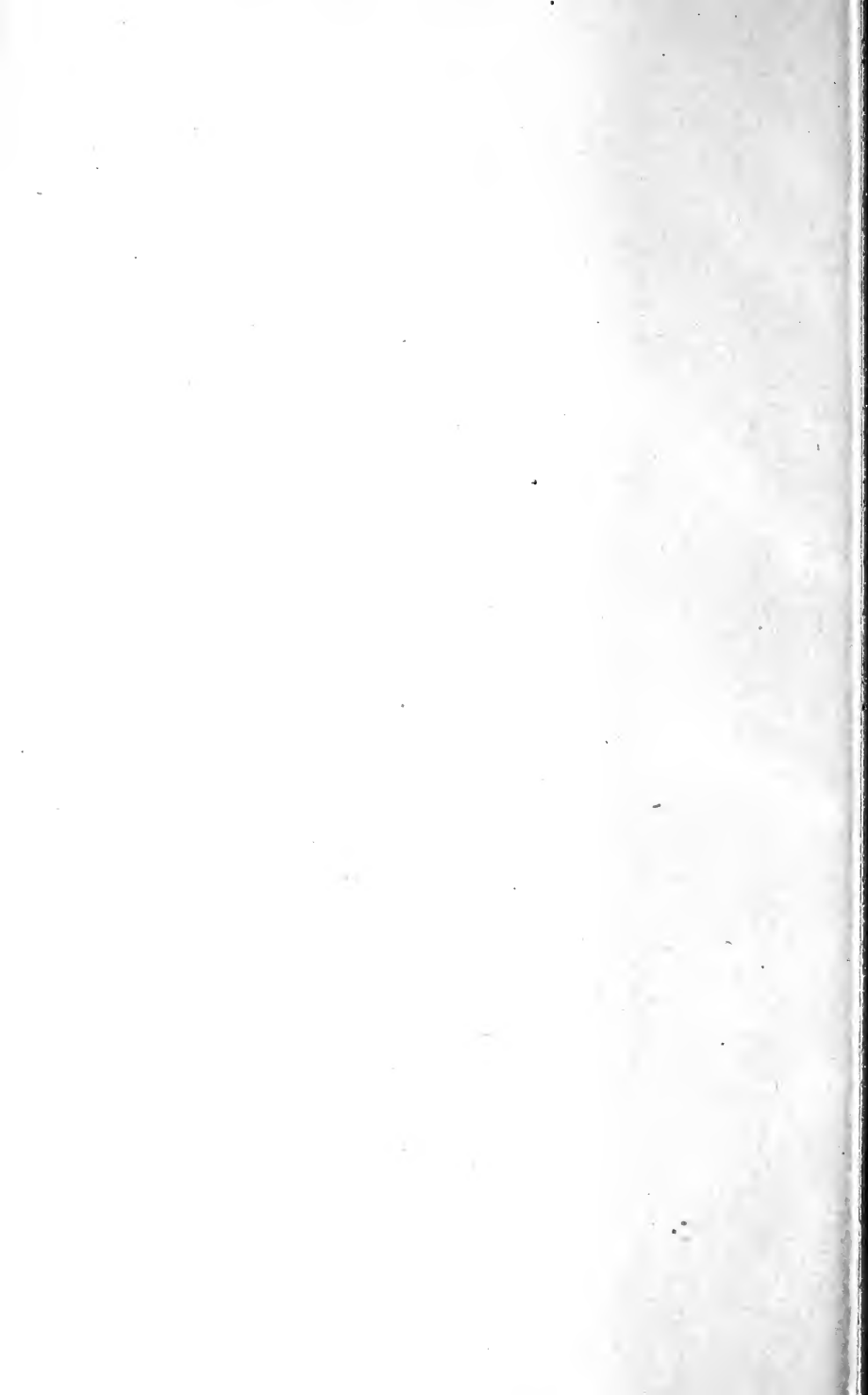
1. The first part of the report is a general
description of the project and its objectives.
2. The second part is a detailed description of the
methodology used in the study.
3. The third part is a description of the results
of the study.
4. The fourth part is a discussion of the results
and their implications.
5. The fifth part is a conclusion and a list of
references.

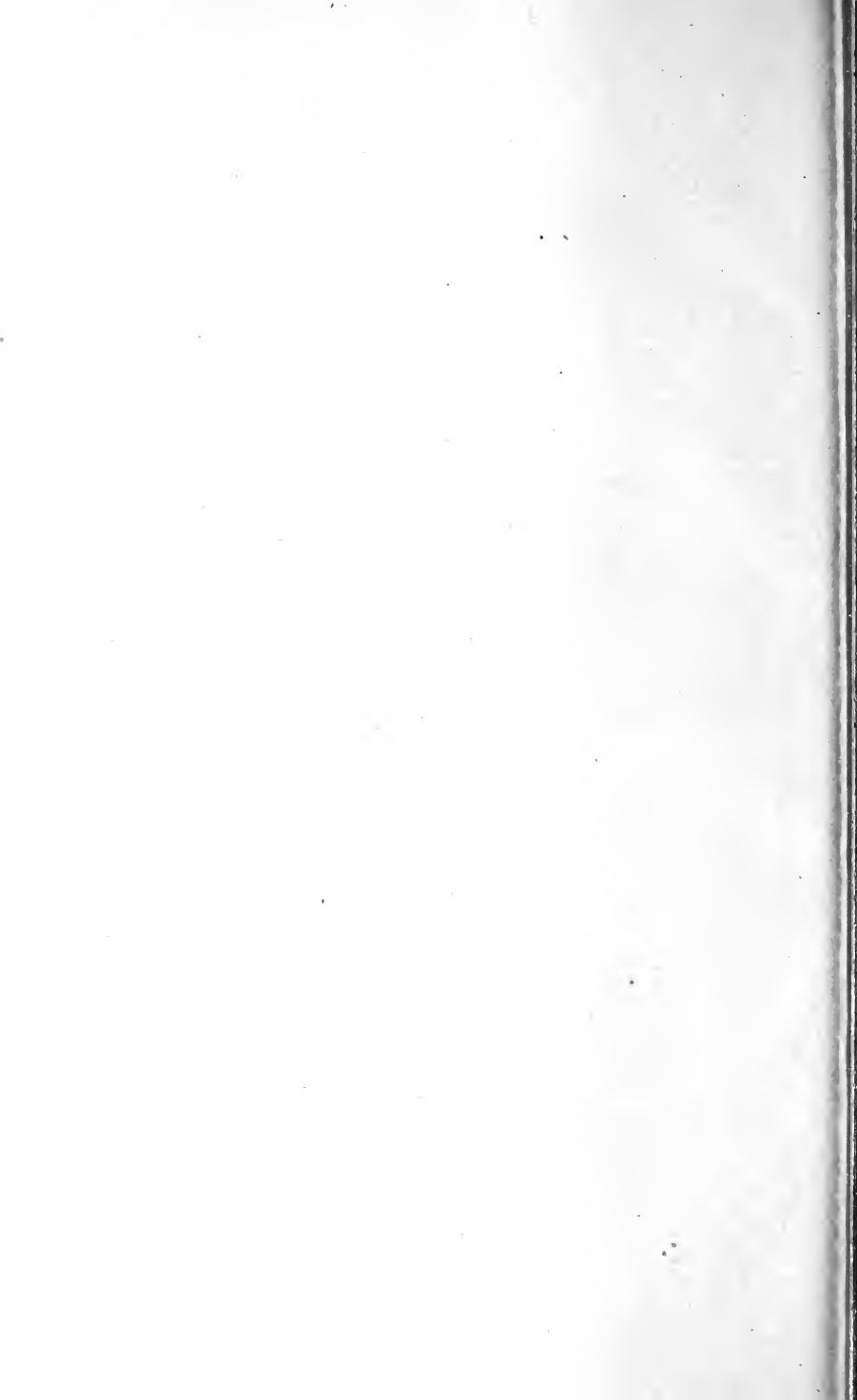


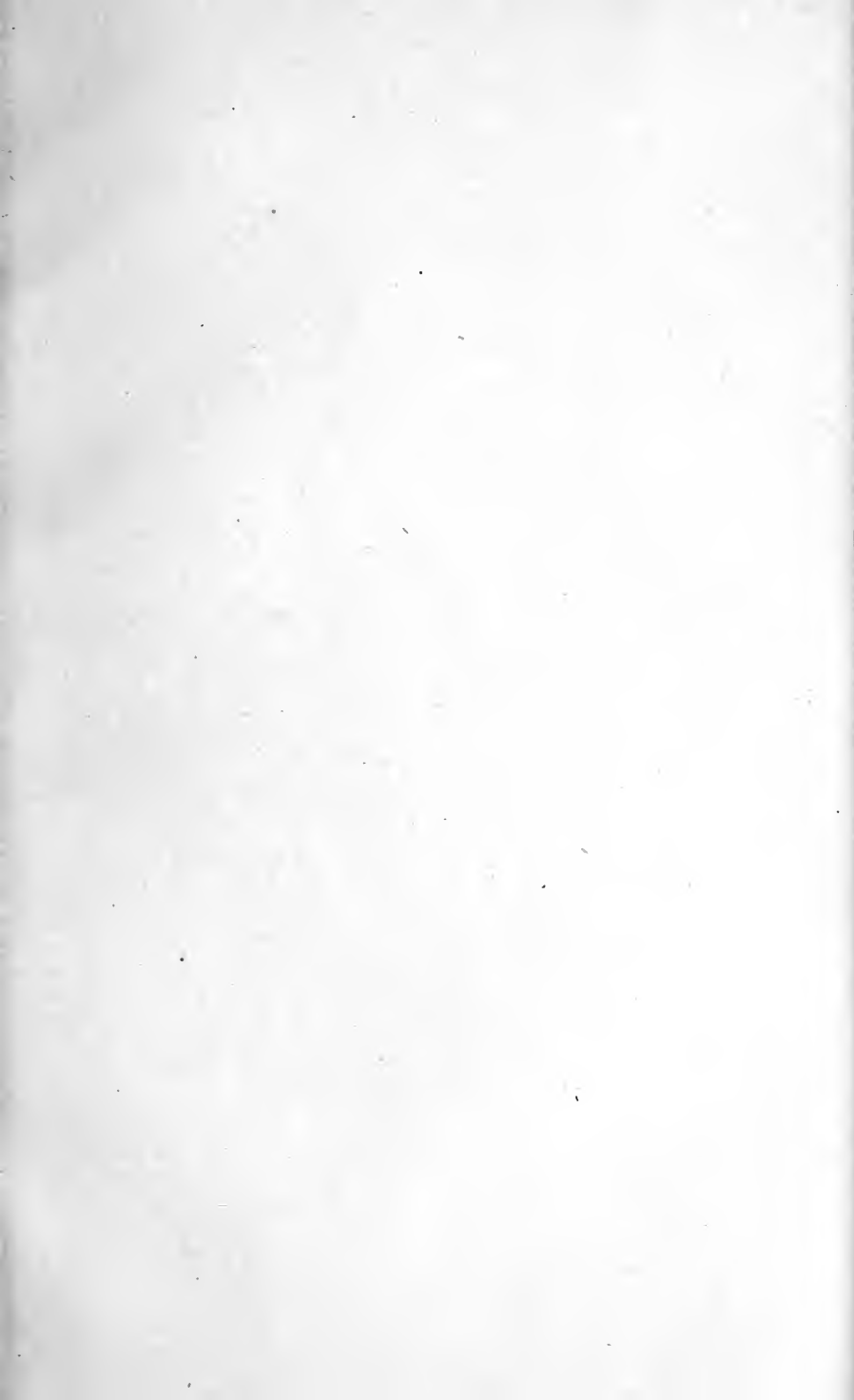






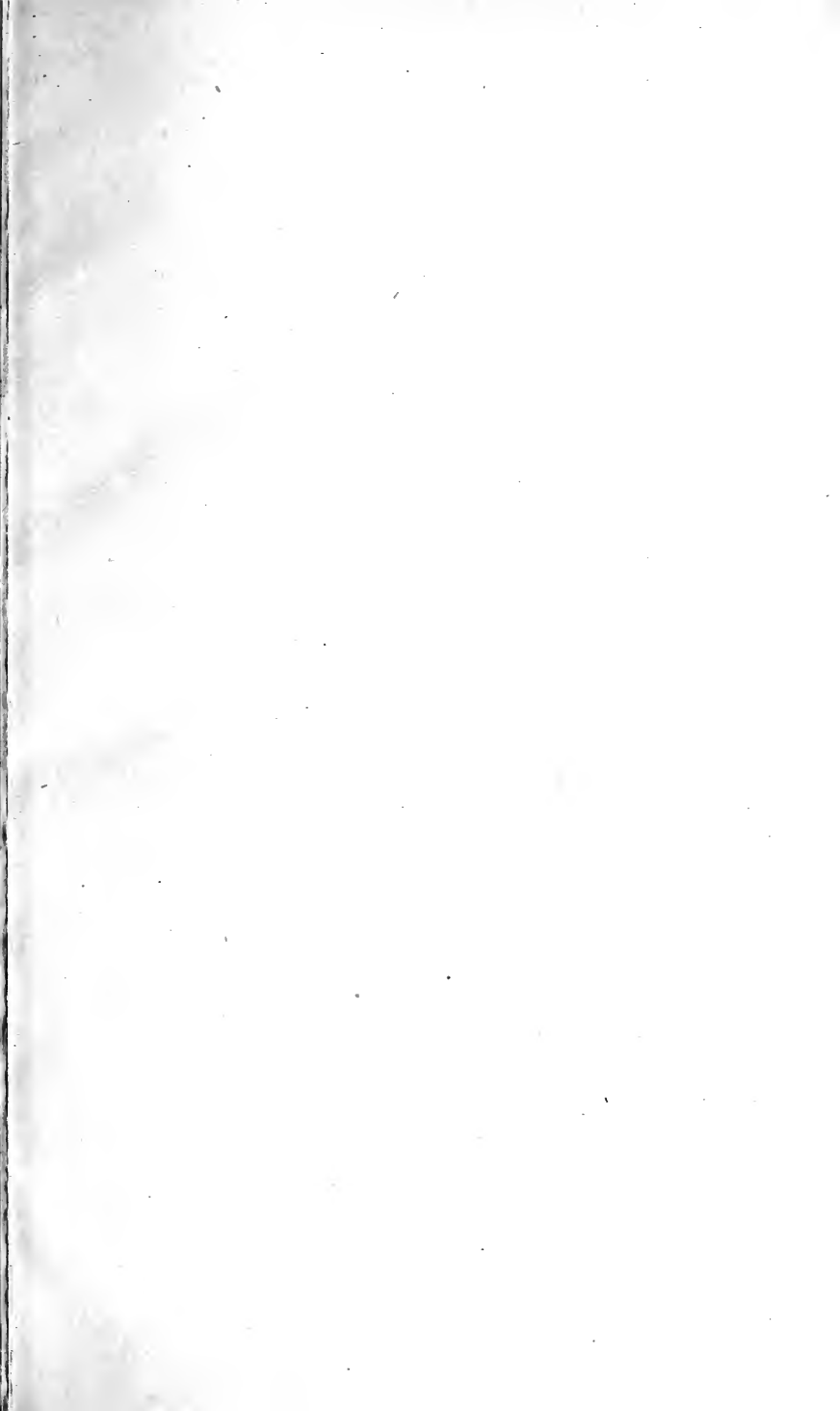














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